A

SERMON

PREACHED

On SUNDAY, April 4, 1742,

BEFORE

The University of Oxford.

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A

SERMON, &c.

EPHESIANS, v. 14.

Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

IN diſcourſing on theſe words, I ſhall, with the help of God,

I. Deſcribe the ſleepers to whom they are ſpoken.

II. Inforce the exhortation, Awake, thou that ſleepeſt, and ariſe from the dead. And,

III. Explain the promiſe to ſuch as do awake and ariſe; Chriſt ſhall give thee light.

I. 1. And firſt, as to the ſleepers here ſpoken to. By ſleep is ſignified the natural ſtate of man; that deep ſleep of the ſoul, into which the ſin of Adam hath caſt all who ſpring from his loins; that ſupineneſs, indolence and ſtupidity; that inſenſibility of his real condition, wherein every man comes into the world, and continues till the voice of God awakes him.

2. Now they that ſleep, ſleep in the night. The ſtate of nature is a ſtate of utter darkneſs; a ſtate wherein darkneſs covers the earth, and groſs darkneſs the people. The poor unawakened ſinner, how much knowledge ſoever he may have, as to other things, has no knowledge of himſelf: in this reſpect he knoweth nothing yet as he ought to know. He knows not that he is a fallen ſpirit, whoſe only buſineſs in this preſent world, is to recover from his fall, to regain that image of God wherein he was created. He ſees no neceſſity for the one thing

needful, even that inward univerſal change, that birth from above, (figured out by baptiſm,) which is the beginning of that total renovation, that ſanctification of ſpirit, ſoul and body, without which no man ſhall ſee the Lord.

3. Full of all diſeaſes as he is, he fancies himſelf in perfect health: faſt bound in miſery and iron, he dreams that he is happy, and at liberty. He ſays, peace, peace, while the devil, as a ſtrong man armed, is in full poſſeſſion of his ſoul. He ſleeps on ſtill, and takes his reſt, though hell is moved from beneath to meet him; though the pit from whence there is no return, hath opened its mouth to ſwallow him up. A fire is kindled around him, yet he knoweth it not; yea, it burns him, yet he lays it not to heart.

4. By one who ſleeps, we are therefore to underſtand, (and would to God we might all underſtand it!) a ſinner ſatisfied in his ſins; contented to remain in his fallen ſtate, to live and die without the image of God; one who is ignorant both of his diſeaſe and of the only remedy for it: one who never was warned, or never regarded the warning voice of God, to flee from the wrath to come: One that never yet ſaw he was in danger of hell-fire, or cried in the earneſtneſs of his ſoul, What muſt I do to be ſaved?

5. If this ſleeper be not outwardly vicious, his ſleep is uſually the deepeſt of all: whether he be of the Laodicean ſpirit, neither cold nor hot, but a quiet, rational, inoffenſive, good-natured profeſſor of the religion of his fathers; or whether he be zealous and orthodox, and after the ſtraiteſt ſect of our religion lives a phariſee, that is, according to the ſcriptural account, one that juſtifies himſelf; one that labours to eſtabliſh his own righteouſneſs, as the ground of his acceptance with God.

6. This is he, who, having the form of godlineſs, denies the power thereof; yea, and probably reviles it whereſoever it is found, as mere extravagance and deluſion. Mean-while, the wretched ſelf-deceiver thanks God that he is not as other men are; adulterers,

terers, unjuſt, extortioners: no, he doth no wrong to any man. He faſts twice in the week, uſes all the means of grace, is conſtant at church and ſacrament; yea, and gives tythes of all that he hath, does all the good that he can: touching the righteouſneſs of the law, he is blameleſs: he wants nothing of godlineſs, but the power; nothing of religion, but the ſpirit; nothing of chriſtianity, but the truth and the life!

7. But know ye not, that however highly eſteemed among men ſuch a chriſtian as this may be, he is an abomination in the ſight of God, and an heir of every woe, which the Son of God yeſterday, to-day, and for ever denounces againſt ſcribes and phariſees, hypocrites! He hath made clean the outſide of the cup and the platter, but within is full of all filthineſs. An evil diſeaſe cleaveth ſtill unto him; ſo that his inward parts are very wickedneſs. Our Lord fitly compares him to a painted ſepulchre, which appears beautiful without; but nevertheleſs is full of dead men's bones, and of all uncleanneſs. The bones indeed are no longer dry; the ſinews and the fleſh are come upon them, and the ſkin covers them above: but there is no breath in them, no Spirit of the living God. And if any man have not the Spirit of Chriſt, he is none of his. Ye are Chriſt's, if ſo be that the Spirit of God dwell in you. But if not, God knoweth that ye abide in death, even until now.

8. This is another character of the ſleeper here ſpoken to. He abides in death, though he knows it not. He is dead unto God, dead in treſpaſſes and ſins. For, to be carnally minded, is death. Even as it is written, by one man ſin entered into the world, and death by ſin: and ſo death paſſed upon all men, not only temporal death, but likewiſe ſpiritual and eternal. In the day thou eateſt (ſaid God to Adam) thou ſhalt ſurely die; not bodily, (unleſs as he then became mortal) but ſpiritually: thou ſhalt loſe the life of thy ſoul: thou ſhalt die to God, ſhall be ſeparated from him thy eſſential life and happineſs.

9. Thus firſt was diſſolved the vital union of our ſoul with God; inſomuch that in the midſt of natural life we are now in ſpiritual death. And herein we remain, till the ſecond Adam becomes a quickening ſpirit to us; till he raiſes the dead, the dead in ſin, in pleaſure, riches, or honours. But before any dead ſoul can live, he hears (hearkens to) the voice of the Son of God; he is made ſenſible of his loſt eſtate, and receives the ſentence of death in himſelf. He knows himſelf to be dead while he liveth, dead to God and all the things of God; having no more power to perform the actions of a living chriſtian, than a dead body to perform the functions of a living man.

10. And moſt certain it is, that one dead in ſin, has not ſenſes exercifed to diſcern ſpiritual good and evil: having eyes, he ſees not; he hath ears, and hears not. He doth not taſte and ſee that the Lord is gracious. He hath not ſeen God at any time, nor heard his voice, nor handled the word of life. In vain is the name of Jeſus like ointment poured forth, and all his garments ſmell of myrrh, aloes, and caſſia. The ſoul that ſleepeth in death, hath no perception of any objects of this kind. His heart is paſt feeling, and underſtandeth none of theſe things.

11. And hence, having no ſpiritual ſenſes, no inlets of ſpiritual knowledge, the natural man receiveth not the things of the Spirit of God; nay he is ſo far from receiving them, that whatſoever is ſpiritually diſcerned, is mere fooliſhneſs unto him. He is not content with being utterly ignorant of ſpiritual things, but he denies the very exiſtence of them. And ſpiritual ſenſation itſelf, is to him the fooliſhneſs of folly. How, ſaith he, can theſe things be? How can any man know he is alive to God? Even as you know, that your body is now alive. Faith is the life of the ſoul: and if ye have this life abiding in you, ye want no mark to evidence it yourſelf, but that divine conſciouſneſs, that witneſs of God, which is more, and greater, than ten thouſand human witneſſes.

12. If he doth not now bear witneſs with thy ſpirit, that thou art a child of God, O that he might convince thee, thou poor unawakened ſinner, by his demonſtration and power, that thou art a child of the devil! O that as I propheſy, there might now be a noiſe and a ſhaking, and may the bones come together, bone to his bone! Then come from the four winds, O Breath, and breathe on theſe ſlain that they may live! and do not ye harden your hearts, and reſiſt the Holy Ghoſt, who even now is come to convince you of ſin, becauſe you believe not on the name of the only-begotten Son of God.

II. 1. Wherefore, Awake thou that ſleepeſt, and ariſe from the dead. God calleth thee now by my mouth; and bids thee know thyſelf, thou fallen ſpirit, thy true ſtate, and only concern below. What meaneſt thou, O ſleeper? Ariſe! call upon thy God, if ſo be thy God will think upon thee that thou periſh not. A mighty tempeſt is ſtirred up round about thee, and thou art ſinking into the depths of perdition, the gulph of God's judgments. If thou wouldſt eſcape them, caſt thyſelf into them. Judge thyſelf, and thou ſhalt not be judged of the Lord.

2. Awake, awake! ſtand up this moment, leſt thou drink of the Lord's hand the cup of his fury; ſtir up thyſelf to lay hold on the Lord, the Lord thy Righteouſneſs, mighty to ſave! Shake thyſelf from the duſt. At leaſt, let the earthquake of God's threatnings ſhake thee. Awake, and cry out with the trembling goaler, What muſt I do to be ſaved? And never reſt, till thou believeſt on the Lord Jeſus, with a faith which is his gift by the operation of his Spirit.

3. If I ſpeak to any one of you more than to another, it is to thee, who thinkeſt thyſelf unconcerned in this exhortation. I have a meſſage from God unto thee. In his name I warn thee to flee from the wrath to come. Thou unholy ſoul, ſee thy picture in condemned Peter, lying in the dark dungeon,

geon, between the ſoldiers, bound with two chains, the keepers before the door keeping the priſon. The night is far ſpent, the morning is at hand, when thou art to be brought forth to execution. And in theſe dreadful circumſtances, thou art faſt aſleep; thou art faſt aſleep in the devil's arms, on the brink of the pit, in the jaws of everlaſting deſtruction.

4. O may the angel of the Lord come unto thee, and the light ſhine into thy priſon! And mayeſt thou feel the ſtroke of an almighty hand, raiſing thee with, Ariſe, up quickly, gird thyſelf, and bind on thy ſandals, caſt thy garment about thee, and follow me!

5. Awake, thou everlaſting ſpirit, out of thy dream of worldly happineſs. Did not God create thee for himſelf? Then thou canſt not reſt, till thou reſteſt in him. Return, thou wanderer. Fly back to thy ark. This is not thy home. Think not of building tabernacles here. Thou art but a ſtranger, a ſojourner upon earth; a creature of a day, but juſt launching out into an unchangeable ſtate. Make haſte, eternity is at hand. Eternity depends on this moment, an eternity of happineſs or an eternity of miſery!

6. In what ſtate is thy ſoul? Was God, while I am yet ſpeaking, to require it of thee, art thou ready to meet death and judgment? Canſt thou ſtand in his ſight, who is of purer eyes than to behold iniquity? Art thou meet to be a partaker of the inheritance of the ſaints in light? Haſt thou fought the good fight, and kept the faith? Haſt thou ſecured the one thing needful? Haſt thou recovered the image of God, even righteouſneſs and true holineſs? Haſt thou put off the old man and put on the new? Art thou cloathed upon with Chriſt?

7. Haſt thou oil in thy lamp? Grace in thy heart? Doſt thou love the Lord thy God with all thy heart, and with all thy mind, and with all thy ſoul, and with all thy ſtrength? Is that mind in thee which was alſo in Chriſt Jeſus? Art thou a chriſtian indeed? That is, a new creature? Are old things paſt away, and all things become new?

8. Art thou a partaker of the divine nature? Knoweſt thou not, that Chriſt is in thee, except thou be reprobate? Knoweſt thou that God dwelleth in thee, and thou in God, by his Spirit which he hath given thee? Knoweſt thou not, that thy body is the temple of the Holy Ghoſt, which thou haſt of God? Haſt thou the witneſs in thyſelf? The earneſt of thine inheritance? Art thou ſealed by that Spirit of promiſe, unto the day of redemption? Haſt thou received the Holy Ghoſt?—Or doſt thou ſtart at the queſtion, not knowing whether there be any Holy Ghoſt?

9. If it offends thee, be thou aſſured, that thou neither art a chriſtian, nor deſireſt to be one. Nay thy very prayer is turned into ſin; and thou haſt ſolemnly mocked God this very day, by praying for the inſpiration of the holy Spirit, when thou didſt not believe, there was any ſuch thing to be received.

10. Yet on the authority of God's word, and our own church, I muſt repeat the queſtion, Haſt thou received the Holy Ghoſt? If thou haſt not, thou art not yet a chriſtian: for a chriſtian is a man that is anointed with the Holy Ghoſt and with power! Thou art not yet made a partaker of pure religion, and undefiled. Doſt thou know what religion is? That it is a participation of the divine nature: the life of God in the ſoul of man: Chriſt formed in thee, the hope of glory: happineſs and holineſs: heaven begun upon earth: a kingdom of God within thee; not meat and drink; no outward thing; but righteouſneſs, and peace, and joy in the Holy Ghoſt? An everlaſting kingdom brought into thy ſoul: a peace of God that paſſeth all underſtanding, a joy unſpeakable and full of glory?

11. Knoweſt thou, that in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love; but a new creation! Seeſt thou the neceſſity of that inward change, that ſpiritual birth, that life from the dead, that holineſs? And art thou throughly convinced, that without it, no man ſhall ſee the Lord? Art thou labouring after it? Giving all diligence to

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make thy calling and election ſure? Working out thy ſalvation with fear and trembling? Agonizing to enter in at the ſtrait gate? Art thou in earneſt about thy ſoul? and canſt thou tell the Searcher of Hearts, Thou, O God, art the thing that I long for? Lord, Thou knoweſt all things, Thou knoweſt that I would love thee!

12. Thou hopeſt to be ſaved—but what reaſon haſt thou to give of the hope that is in thee? Is it becauſe thou haſt done no harm? Or, becauſe thou haſt done much good? Or, becauſe thou art not like other men; but wiſe, or learned, or honeſt and morally good? Eſteemed of men, or of a fair reputation? Alas, all this will never bring thee to God. It is in his account lighter than vanity. Doſt thou know Jeſus Chriſt, whom he hath ſent? Hath he taught thee, that by grace we are ſaved, through faith; and that, not of ourſelves; it is the gift of God: not of works, leſt any man ſhould boaſt? Haſt thou received the faithful ſaying, as the whole foundation of thy hope, that Jeſus Chriſt came into the world to ſave ſinners? Haſt thou learnt what that meaneth, I came not to call the righteous, but ſinners to repentance? I am not ſent but to the loſt ſheep? Art thou (he that heareth, let him underſtand!) loſt, dead? Damned already? Doſt thou know thy deſerts? Doſt thou feel thy wants? Art thou poor in ſpirit? Mourning for God, and refuſing to be comforted? Is the Prodigal come to himſelf, and well content to be therefore thought beſide himſelf, by thoſe who are ſtill feeding upon the huſks which he had left? Art thou willing to live godly in Chriſt Jeſus? And doſt thou therefore ſuffer perſecution? Do men ſay all manner of evil againſt thee falſely for the Son of man's ſake?

13. O that in all theſe queſtions ye may hear the voice that wakes the dead, and feel that hammer of the word, which breaketh the rock in pieces!—If ye will hear his voice, to-day, while it is called to-day, harden not your hearts. Now awake thou that ſleepeſt in ſpiritual death, that thou ſleep not

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in death eternal! Feel thy loſt eſtate, and ariſe from the dead. Leave thine old companions in ſin and death. Follow thou Jeſus, and let the dead bury their dead. Save thyſelf from this untoward generation. Come out from among them, and be thou ſeparate, and touch not the unclean thing, and the Lord ſhall receive thee, Chriſt ſhall give thee light.

III. 1. This promiſe I come laſtly to explain.—And how encouraging a conſideration is this, that whoſoever thou art who obeyeſt his call, thou canſt not ſeek his face in vain! If thou even now awakeſt, and ariſeſt from the dead, he hath bound himſelf to give thee light. The Lord ſhall give thee grace and glory: the light of his grace here, and the light of his glory, when thou receiveſt the crown that fadeth not away. Thy light ſhall break forth as the morning, and thy darkneſs be as the noon-day. God who commandeth the light to ſhine out of darkneſs, ſhall ſhine in thy heart, to give thee the light of the knowledge of the glory of God in the face of Jeſus Chriſt. On them that fear the Lord, ſhall the Sun of Righteouſneſs ariſe, with healing in his wings. And in that day it ſhall be ſaid unto thee, ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee; for Chriſt ſhall reveal himſelf in thee: And he is the true Light.

2. God is the Light, and will give himſelf to every awakened ſinner that waiteth for him: and thou ſhalt then be the temple of the living God, and Chriſt ſhall dwell in thy heart by faith; and being rooted and grounded in love, thou ſhalt be able to comprehend with all ſaints, what is the breadth, and length, and heighth of that love of Chriſt which paſſeth knowledge, that thou mayeſt be filled with all the fulneſs of God.

3. Ye ſee your calling, brethren. We are called to be an habitation of God through his Spirit: and through his Spirit dwelling in us, to be ſaints here, and partakers of the inheritance of the ſaints in light. So exceeding great are the promiſes which

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are given to us, actually given unto us who believe. For by faith we receive not the ſpirit of the world, but the Spirit which is of God, the ſum of all the promiſes, that we may know the things that are freely given to us of God.

4. The Spirit of Chriſt is that great gift of God, which at ſundry times, and in divers manners he hath promiſed to man, and hath fully beſtowed ſince the time that Chriſt was glorified. Thoſe promiſes before made to the fathers, he hath thus fulfilled; I will put my Spirit within you, and cauſe you to walk in my ſtatutes*. I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offspring‡.

5. Ye may all be living witneſſes of theſe things; of remiſſion of ſins, and the gift of the Holy Ghoſt. If thou canſt believe, all things are poſſible to him that believeth. Who among you is there, that feareth the Lord, and yet walketh in darkneſs, and hath no light? I aſk thee in the name of Jeſus, believeſt thou that his arm is not ſhortened at all? That he is ſtill mighty to ſave? That he is the ſame yeſterday, to-day, and for ever? That he hath now power on earth to forgive ſins? Son, be of good cheer, thy ſins are forgiven. God, for Chriſt's ſake, hath forgiven thee. Receive this, not as the word of man, but as it is indeed, the word of God; and thou art juſtified freely through faith. Thou ſhalt be ſanctified alſo through faith which is in Jeſus, and ſhalt ſet to thy ſeal, even thine, that God hath given unto us eternal life, and this life is in his Son.

6. Men and brethren, let me freely ſpeak unto you; and ſuffer ye the word of exhortation, even from one the leaſt eſteemed in the church: your conſcience bearing you witneſs in the Holy Ghoſt, that theſe things are ſo, if ſo be ye have taſted that the Lord is gracious. This is eternal life, to know the only true God and Jeſus Chriſt whom he hath ſent. This is experimental knowledge; and this

* Ezek. xxxvi. 27. ‡ Iſaiah xliv. 3.

alone

alone is true chriſtianity. He is a chriſtian, who hath received the Spirit of Chriſt. He is not a chriſtian, who hath not received him. Neither is it poſſible to have received him, and not know it. For * at that day (when he cometh, ſaith our Lord) ye ſhall know, that I am in my Father, and you in me, and I in you. This is that Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him. But ye know him: for he dwells with you, and ſhall be in you.

7. The world cannot receive him, but utterly rejecteth the promiſe of the Father, contradicting and blaſpheming. But every ſpirit which confeſſeth not this, is not of God. Yea, this is that ſpirit of Antichriſt, whereof ye have heard, that it ſhould come into the world, and even now it is in the world. He is Antichriſt, whoſoever denies the inſpiration of the Holy Ghoſt, or that the indwelling Spirit of God is the common privilege of all believers, the bleſſing of the goſpel, the unſpeakable gift, the univerſal promiſe, the criterion of a real chriſtian.

8. It nothing helps them to ſay, "We do not deny the aſſiſtance of God's Spirit, but only this inſpiration, this receiving the Holy Ghoſt, and being ſenſible of it. It is only this feeling of the Spirit, this being moved by the Spirit, or filled with it, which we deny to have any place in ſound religion." But in only denying this, you deny the whole ſcriptures, the whole truth, and promiſe, and teſtimony of God.

9. Our own excellent church knows nothing of this deviliſh diſtinction; but ſpeaks plainly † of feeling the Spirit of Chriſt, of being moved ‡ by the Holy Ghoſt, and knowing and feeling § there is no other name than that of Jeſus, whereby we can receive any ſalvation. She teaches us alſo to pray for the inſpiration ‖ of the Holy Spirit; yea, that we may be filled ¶ with the Holy Ghoſt. Nay, and every preſbyter of her's profeſſes to receive the

* John xiv. 20. † Art. xvii. ‡ Office of conſecrating prieſts. § Viſitation of the ſick. ‖ Collect before the holy communion. ¶ Order of confirmation.

the Holy Ghoſt, by the impoſition of hands. Therefore, to deny any of theſe, is, in effect, to renounce the church of England, as well as the whole chriſtian revelation.

10. But the wiſdom of God was always fooliſhneſs with men. No marvel then that the great myſtery of the goſpel ſhould be now alſo hid from the wiſe and prudent, as well as in the days of old; that it ſhould be almoſt univerſally denied, ridiculed, and exploded as mere frenzy; and all who dare avow it, ſtill branded with the names of madmen and enthuſiaſts. This is that falling away, which was to come; the general apoſtacy of all orders and degrees of men, which we even now find to have overſpread the earth. Run to and fro in the ſtreets of Jeruſalem, and ſee if you can find a man; a man that loveth the Lord his God with all his heart, and ſerveth him with all his ſtrength. How does our own land mourn (if we look no farther) under the overflowings of ungodlineſs? What villainies of every kind are committed day by day? Yea, too often with impunity, by thoſe who ſin with an high hand, and glory in their ſhame? Who can reckon up the oaths, curſes, profaneneſs, blaſphemies; the lying, the ſlandering, evil-ſpeaking, the ſabbath-breaking, gluttony, drunkenneſs, revenge; the whoredoms, adulteries, and various uncleanneſs; the frauds, injuſtice, oppreſſion, extortion, which overſpread our land as a flood?

11. And even among thoſe, who have kept themſelves pure from thoſe groſſer abominations, how much anger and pride, and how much ſloth and idleneſs, how much ſoftneſs and effeminacy, how much luxury and ſelf-indulgence, how much covetouſneſs and ambition, how much thirſt of praiſe, how much love of the world, how much fear of man is to be found! Mean while, how little of true religion! For where is he that loveth either God or his neighbour, as he hath given us commandment? On the one hand are thoſe, who have not ſo much as the form of godlineſs: on the other, thoſe who have the form only. There ſtands the

open,

open, there the painted ſepulchre. So that, in very deed, whoſoever were earneſtly to behold any public gathering together of the people, (I fear thoſe in our churches are not to be excepted) might eaſily perceive, that the one part were Sadducees, and the other Phariſees; the one having almoſt as little concern about religion, as if there was no reſurection, neither angel, nor ſpirit; and the other making it a mere lifeleſs form, a dull round of external performances, without either true faith, or the love of God, or joy in the Holy Ghoſt.

12. Would to God I could except us of this place. Brethren, my heart's deſire and prayer to God for you is, that ye may be ſaved from this overflowing of ungodlineſs, and that here may it's proud waves be ſtayed. But is it ſo indeed? God knoweth, yea, and our own conſcience, it is not. We have not kept ourſelves pure. Corrupt are we alſo, and abominable; and few are there that underſtand any more, few that worſhip God in ſpirit and in truth. We too are a generation that ſet not our hearts aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God. He hath appointed us, indeed, to be the ſalt of the earth: but if the ſalt hath loſt it's ſavour, it is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men.

13. And ſhall I not viſit for theſe things, ſaith the Lord? Shall not my ſoul be avenged on ſuch a nation as this? Yea, we know not how ſoon he may ſay to the ſword, Sword, go through the land! He hath given us a long ſpace to repent. He lets us alone this year alſo. But he warns and awakens us by thunder. His judgments are abroad in the earth. And we have all reaſon to expect that heavieſt of all, even that he ſhould come unto us quickly, and remove our candleſtick out of it's place, except we repent and do the firſt works; unleſs we return to the principles of the reformation, the truth and ſimplicity of the goſpel. Perhaps we are now reſiſting the laſt effort of divine grace to ſave us. Perhaps we have well nigh filled the meaſure of our iniquities,

iniquities, by rejecting the counsel of God against ourselves, and casting out his messengers.

14. O God, in the midst of wrath remember mercy! Be glorified in our reformation, not in our destruction. Let us hear the rod, and him that appointed it. Now that thy judgments are abroad in the earth, let the inhabitants of the world learn righteousness.

15. My brethren, it is high time for us to awake out of sleep, before the great trumpet of the Lord be blown, and our land becomes a field of blood. O may we speedily see the things that make for our peace, before they are hid from our eyes! Turn thou us, O good Lord, and let thine anger cease from us. O Lord, look down from heaven, behold and visit this vine, and cause us to know the time of our visitation. Help us, O God of our salvation, for the glory of thy name. O deliver us, and be merciful to our sins, for thy name's sake; and so will we not go back from thee. O let us live, and we shall call upon thy name. Turn us again, O Lord God of hosts, shew the light of thy countenance, and we shall be whole.

Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

FINIS.